

Genesis 34

Amazing Sin and Amazing-er Grace

Main idea: God Himself is the only true Hero of the salvation story. Those whom He saves are rather amazing sinners, but salvation is the story of His even more amazing grace.

¹ Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land. ² And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. ³ His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman. ⁴ So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."

⁵ And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came. ⁶ Then Hamor the father of Shechem went out to Jacob to speak with him. ⁷ And the sons of Jacob came in from the field when they heard it; and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done. ⁸ But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife. ⁹ And make marriages with us; give your daughters to us, and take our daughters to yourselves. ¹⁰ So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."

¹¹ Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give. ¹² Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."

¹³ But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister. ¹⁴ And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a reproach to us. ¹⁵ But on this condition we will consent to you: If you will become as we are, if every male of you is circumcised, ¹⁶ then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people. ¹⁷ But if you will not heed us and be circumcised, then we will take our daughter and be gone."

¹⁸ And their words pleased Hamor and Shechem, Hamor's son. ¹⁹ So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He was more honorable than all the household of his father.

²⁰ And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying: ²¹ "These men are at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land is large enough for them. Let us take their daughters to us as wives, and let us give them our daughters. ²² Only on this condition will the men consent to dwell with us, to be one people: if every male among us is circumcised as they are circumcised. ²³ Will not their livestock, their property, and every animal of theirs be ours? Only let us consent to them, and they will dwell with us." ²⁴ And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.

²⁵ Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males. ²⁶ And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out. ²⁷ The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled. ²⁸ They took their sheep, their oxen, and their donkeys, what was in the city and what was in the field, ²⁹ and all their wealth. All their little ones and their wives they took captive; and they plundered even all that was in the houses.

³⁰ Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I am few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."

³¹ But they said, "Should he treat our sister like a harlot?"

Introduction

What kind of people does God save?

1. Israel's Amazing Sin

- They are not "pretty decent" people. They are scoundrels by comparison to Shechem and Hamor (v19 as the lens for v2-4, 8-12, 18-24)
- Simeon and Levi are murderers (v25-26). The rest are plunderers and even enslavers (v27-29).
- Dinah is a fornicator (v1-2) who should have known better (v31) and went along with the marriage (v26b).
- Jacob should have protected her, taught/led/restrained them, and had an evangelistic care toward his neighbors (cf. 2Pet 8; Gen 12:3, 18:18, 22:18, 26:4; 28:14). Almost everyone has fared worse than he has, but he is still focused entirely upon himself (v30).
- N.B. their sin is worse than you thought. So is yours. The Bible is honest book—about them and about you. Which is a great comfort, because it is also honest about...

2. God's Amazing-er Grace

- Why is God saving Israel? (cf. Deu 7:6-8; Rom 9:14-16, 22-23). The point is not that Shechem did not deserve what he got, but that Israel deserved worse.
- How does God save? By taking away our reproach (cf. v14), which is far worse than we have ever imagined. (cf. 2Cor 5:21).
- What does His salvation produce? A change from darkness to light (cf. Eph 5:8-14).
- When we first fled to Christ and trusted in Him, we knew ourselves to be hell-deserving and Him to have endured that Hell despite His righteousness. But, as we have walked with Him, we have often come up against places in His Word that brought us to a clearer understanding and deeper appreciation of how bad our sin is. For the believer, this is a godly sorrow that has multiple marvelous effects: we are more impressed with Christ's righteousness, we are more dependent upon Christ's atonement, we are more grateful for the perfect godliness to which we will finally be brought, and we are more cautious against that sin that remains.

Conclusion

The gospel isn't good news for the decent. It's good news for the reprehensible. We know whom God is saving here. Fornicators. Murderers. Plunderers. Enslavers. Whiney, selfish weaklings. God takes those who are darkness, and by the death and resurrection of Jesus, He makes them light.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

So let's come now to worship. God in the hearing of His Word preached if you'll stand we have an extended reading and we ordinarily stand in. Reverence for the word of God, so let us do so now. Genesis 34, these are the words of God. Now Deena the daughter of Leia whom she had born to Jacob went out to see the daughters of the land.

And when Sheckam the son of Hamore the Hivite Prince of the country saw her. He took her and lay with her and violated her. His soul was strongly attracted to Dina the daughter of Jacob. And he loved the young woman and spoke kindly to the young woman. So Shakum spoke to his father.

Hamor saying get me this young woman as a wife. And Jacob heard that he had defiled Dina his daughter. Now his sons were with his livestock in the field. So Jacob held his peace until they came. Then he more the father of Shechem went out to Jacob to speak with him.

And the sons of Jacob came in from the field when they heard it and the men were grieved and very angry because he had done a disgraceful thing in Israel by lying with Jacob's daughter. A thing which ought not to be done. But more spoke with them saying the soul of my son Shakum longs for your daughter.

Please give her to him as a wife. And make marriages with us give your daughters to us. And take our daughters to yourselves. So you shall dwell with us and the land shall be before you dwell and trade in it and acquire possessions for yourselves in it. Then Shuckum said to her father and her brothers.

Let me find favor in your eyes and whatever you say to me. I will give ask me ever so much dowry and gift and I will give according to what you say to me, but give me the young woman as a wife. But the sons of Jacob answered Sheckam and Amore his father and spoke deceitfully.

Because he had defiled Dina their sister. And they said to him we cannot do this thing to give our sister to one who is uncircumcised for that would be a reproach to us. But on this condition, we will consent to you. If you will become as we are if every male of you is circumcised, then we will give our daughters to you and we will take your daughters to us and we will dwell with you and we will become one people.

But if you will not heed us and be circumcised then we will take our daughter and be gone. And their words please Hamor and check them a more son. So the young man did not delay to do the thing because he delighted and Jacob's daughter. He was more honorable.

Than all the household of his father. And the more and check him his son came to the gate of their city and spoke with the men of their city saying. These men are at peace with us. Therefore, let them dwell in the land and trade in it. For indeed the land is large enough for them.

Let us take our daughters take their daughters to us as wives let us give them our daughters. Only on this condition will the men consent to dwell with us to be one people. If every male among us is circumcised as they are circumcised will not their livestock their property and every animal of theirs be ours.

Only let us consent to them and they will dwell with us. And all who went out of the gate of his city heeded him or and shut him his son every male was circumcised all who went out of the gate of his city. Now, it came to pass on the third day when they were in pain that two of the sons of Jacob Simeon and Levi Dina's brothers each took his sword and came boldly upon the city and killed all the males.

And they killed him or. And second his son with the edge of the sword and took Dina from Shechem's house. And went out. The sons of Jacob came upon the slain and plundered the city because their sister had been defiled. They took their sheep their oxen and their donkeys.

What was in the city and what was in the field? And all their wealth all their little ones and their wives. They took captive. And they plundered even all that was in the houses.

Then Jacob said to Simeon and Levi. You have troubled me by making me obnoxious among the inhabitants of the land. Among the Canaanites and the parasites. And since I am few in number they will gather themselves together against me and kill me. I shall be destroyed my household and I.

But they said. Should he treat our sister? Like a harlot. The sins the reading of God's inspired authoritative sufficient word, we trust that as he has promised he will add his blessing to the preaching of it. Please be seated.

Well, we kind of know where we are in the book of Genesis and in the Bible as a whole. God created man. He offered him life and relationship with him upon condition of continuing obedience in the garden and man has sinned Adam sinned and all of us in him and yet God in his extraordinary grace.

Even before he pronounced the judgment upon the woman and upon the man when he was pronouncing the judgment upon the serpent he promised that there would be a seed of the woman who would crush that serpent's head that the last word would not be you shall surely die, but that the last word would indeed be as we know from the rest of the Bible the Lord Jesus Christ and man was split into these two groups the the line of Seth and the line of Cain and we heard about Cain first and his line the climax of the description was the wickedness of Lamech and the the men the line of Seth were those who were called by the name of the Lord included even Methuselah who or Enoch who after he became the father of Methuselah walked with God three hundred years and was no more for God took him.

The first man who overcame death by whom in whom God. Grace overcame death and then there was the mixing of the two lines that happened in Genesis 6 and now quickly man descended to such a place that God demonstrated his wrath against sin in the flood and yet because he had promised that he would save that he would save people through Jesus.

He would say sinners through Jesus. His grace found Noah. Noah found grace in the eyes of the Lord and Noah's family was spared so that Christ could come and, said that Christ could live a righteous life and die the atoning death and the place of sinners. And as soon as Noah and his family got off the boat the race of the children of Adam the race of the children of Noah with whom God had renewed his promise of salvation plummeted quickly until the earth again was full of wickedness and and the United the unity of man at Babel against God and God decided to splinter.

The one race of humanity into different tongues and the different tongues and the different families of the one race became different nations and then we find out almost immediately the reason for doing that because he was going to call one family. The family of Abraham in whom all the families of the earth might have redemption in the Lord Jesus Christ, and so we have followed Abraham and to Isaac and now we're on Jacob and we know that Jacob is both the line of the saved and the line through whom all the families of the earth will be saved.

And we have been very surprised to find out what kind of people God saves. Because if we thought as many of us tend to do at different times, and as one of my great griefs children that you can sit under the gospel for years and still have this sneaking suspicion in your heart, we can have the sneaking suspicion in our hearts that the reason that we were saved because was because we were slightly more saveable.

That the decent people are found here and sometimes not only that somehow the gospel has come to us because we were the decent people and we were able to believe because we were the decent people but even we spread that idea around and we find decent people in other places.

And we pray and preach and speak them into heaven at their funerals. Where there was nothing of a being captivated by Christ and hoping only that he is their righteousness and that only his cross has taken away guilt that was so great that nothing else could take it away but he did so much good and so many people loved him and the the the Lord just used him and so many ways.

Well, what kind of people does God save? Because if you come to this chapter Genesis 34. And you were to just tell the story and change the names and yeah in another context outside of the Bible and. Would you come to the conclusion that Jacob? Hiding in his tent supposedly so that he could wait for his sons to come and he would talk when they came but when they come they're the ones who do the talking.

Who? Does not manage his family well and. We see the result of that with Simeon and Levi the murderers and the rest of them the plunderers. And the enslavers of the little ones and the women. Are they the ones in this chapter who are the decent people? If you're in Israelite.

And you're reading the origin story of God's church and those whom he has saved your family history, you're the covenant people whom God is saving you read this and say oh he saved us because we're the decent ones.

Well, we're all. Israelites if we're in Jesus Christ, aren't you the other families of the earth most of you maybe all of you? Who the Lord brought to himself in Jesus and grafted in to his covenant people the one church who have believed in Christ throughout the ages. And what we find in this chapter and in the rest of the scripture is that God does not save decent people.

God saves, reprehensible sinners. And if you are here this morning and you are saved it is because you have discovered at some point or rather God the spirit has discovered to you by his word that you are a reprehensible sinner. And if you are here this morning thinking that you've been a pretty decent person and and that you've heard this theology stuff and you know, it sounds real serious but you know God they say is pretty good and we could just skate along and surely he's saving a lot of people and I'm one of the decent ones so I, Then the Word of God comes to us this morning he says no you are not the kind of person that God saves.

Because God saves reprehensible sinners amazing sinners by amazing grace. Not small culturally expected explainable grace. But amazing grace. That is made all the more amazing to us. By the greatness of our sin. The sons of Israel here are not pretty decent people they are the worst of scoundrels there the kind of guys that if you speak about what they have done the movie becomes becomes PG-13 and if you show an image of what they do, the movie gets rated R.

Or worse.

And yet the scripture presents second and Hamour in exact opposition. God himself tells us. About Shchem in verse 19, he was more honorable than all the household of his father. So that we will see Jacob as unfavorably compared to Hamour and the sons of Jacob as unfavorably compared to Shechem so that we will know that this is not a passage so much about how honorable Shchem and Hamour are. Because these are Amorites, right?

These are Canaanites, these are those Hivites very specifically whose sins were not yet complete in chapter 12. These are the ones who are under the judgment of God. There was a small amount of truth in what the sons of Jacob say we can't intermarry with you uncircumcised because that would be a reproach to us.

But the problem is not in the skin of the Hivites the problem is in the hearts of the Hivites and the Israelites.

And we come and we see this and we say oh look at these sons of Jacob who makes such a big deal about that surface stuff and inside they are hateful and vegetable and murderous and covetousness. They covetous and thieving. Even enslaving women and children.

The Holy Spirit turns it around upon us and says, well, look at you. And all the surface things and what you do. That you think will make you decent. Within your hearts there are all of those things. The burden of our Lord Jesus in his preaching in Matthew 5 when he starts handling the law of God.

By which another age and generation of his church thought they were justified. Jesus says no that law condemns you to the heart. The apostle Paul a generation later Romans chapter 2. And the Jews thinking that having the law of God written in the book somehow described their decency. In chapter 2 in chapter 3 of Romans the apostles as no.

It can dim you to the core of your being. It shuts your mouth. So that you know, you have no righteousness before God and that God is holy and full of wrath and that only Jesus Christ being displayed as the one who takes the wrath of God for everyone who believes in Him, that's the only hope you have a salvation.

And so we see the second and. The shakamites saying we can have peace we can intermarry this will call cost some sacrifice on our parts and significant pain right if two men can come and slaughter of the whole city because of the level of pain that's a lot of pain right kids, they say we will we will go through the pain so that we can have peace with them and become one people.

And it sounds so good.

It's unity against God, it's the unity that God broke up at Babel but it's at least better than. The Israelite solution well. We're not gonna go through pain, we're gonna put them in pain. And we're gonna tell them we're gonna become one people but we're gonna be one people not by one plus one equals one, but one minus one equals one.

You see the comparison and the text that the Holy Spirit lays before us do you see how he is telling the church that received this originally and the church that is receiving this now that you were not saved because you were decent or saveable. You're saved because God is gracious.

To great sinners.

Now we dealt with it last week but remind you again, the word violated is a creative translation of the word there at the end of verse two where he humbled or brought her low. That she was bent or lowered Dina here is also she goes out to see the daughters of the land what kinds of things do they enjoy what kind of things do they like I and she's seeing the daughters of the land and one of the sons of the land sees her and he takes her and he lays with her.

And he humbles her. And you see verse three his soul is strongly attracted to Deena the daughter of Jacob he loved the young woman and he spoke kindly that as he spoke to the heart. Of the young woman. But she knew better. Because at the end of the day to.

To engage in that romantic and especially that that intense romantic and physically intense romantic relation was shekum without having covenanted in marriage, they knew verse 31 that this is to be like a harlot and they knew that what had been done was a disgraceful thing in Israel a thing that ought not to be done verse 7, so Dina came from a family that knew.

Back. But she went out and she started appropriating started inter mixing with the daughters of the land and kind of liking some of the same things and having some of the the same values and and she is found in verse 31. Sorry not verse 31, that's where the the heart that she's found in verse 26 in the House of Shechem.

She's married off to him and either this is against her will and she she's gotten herself into a situation she she ought to have known better and you just make one decision after another and it gets worse and worse and she feels like she can't get out and it's the duty of her daddy and if her daddy isn't doing it then the older brothers should have to say absolutely not.

She shouldn't have gone out but check him shouldn't have laying with her and marrying her off to him would not fix what has happened with our daughter. We don't know a lot. About how willingly she became the wife of Shekham. But she's there. And she did get there partially about her own doing.

And so, there's nothing in the household of Jacob that's admirable here, but the worst of course is Jacob.

The worst is Jacob not protecting his daughters the worst is Jacob hiding behind his sons the worst is Jacob not restraining his sons. Were the Israelites allowed to intermarry with the Hivites. Even if they did get circumcised. It still would have been a reproach. It still would have been a sin against God.

Where's Jacob when this conversation was taking place? Did he not have a duty to say no not even on that condition for you are under the curse and wrath of God and we have been warned not to intermarry with you because of that person wrath that is coming upon you.

You see Jacob doesn't just have a duty to Dina and a duty to Simeon and Levi and a duty to the other nine. Brothers at the time. We don't have Benjamin yet. He has a duty to the headlights and he has a duty to shake him. Genesis 12:3 and 18:18 and 22:18 God had told Abraham in him all the families of the earth would be blessed.

This was supposed to be a missionary family. Because the wrath and curse of God is coming upon mankind and yet God by sacrifice. God by giving His Son to whom all these bulls that Abraham had put on all those altars as he slaughtered them and he remembered in the in the days after that covenant cutting ceremony that God did before Abraham we remembers that that God has cut a covenant and God is going to kill and burn as wrath upon a substitute in his place.

Abraham had the gospel and he knew that that gospel was coming true through his family and that it was for all the other families. That's one of the reasons why the thing in Egypt and the thing in a bimelech with Abraham and then the repetition with a bimilec for Isaac, that's one of the reasons when we got there we said oh no.

This family that is supposed to be light in a dark world. This family that is supposed to be the ones through whom the Christ had common in whom faith in the Christ would be displayed. And they're sinning worse than those around them. And God had renewed that promise to Isaac in verse 20 chapter 26 and verse 4 and he had renewed it to Jacob at Bethel.

In chapter 28 and verse 14 when he was fleeing from his brother Esau God had renewed to him in you all the families of the earth. Will be blessed. And here's one of the families in the earth.

And because Jacob doesn't do his duty with Dina and he doesn't do his duty with Simian and Levi the family of Hamour and Shekham and all of that city that day. Ended up in. The earth. There were slaughtered. Slaughtered without ever hearing the gospel. All that they had heard of it was.

There's a physical alteration. That if you get it you'll be just like we are. And then the two of us can be one. Nothing about the promise of God nothing about the covenant of God nothing about the blood of the sacrifice nothing about the wrath of God nothing about the righteousness of God for sinners.

So that's what happened to the men and where are their children and where are their wives the end of this passage?

One of these families that was supposed to be blessed and Jacob and in his family. They're now slaves. They took them captive.

And then a family like this. That can be a fate worse than death.

And listen to Jacob's summary. The end of the chapter.

It would be comical. If it wasn't so grievous the number of mees and mice and eyes. And Jacob said to Simian and Levi you have troubled me. By making me obnoxious. Among the inhabitants of the land.

Are you so worried? About how you look to other people.

That you are as blind as Jacob. To how he looks before God in verse 30. And how you look before God outside of Christ.

Because every one of us has hated in our hearts and we're guilty of murder before God. We've lusted in our hearts and we are guilty of fornication adultery before God. We have been covetous instead of thankful and we are guilty of idolatry before God. We have come even to such worship that has some outward conformity to God's word, but we have judged the goodness of the worship by whether or not we like it and we have.

Violated that commandment that he refers to those who violate it as them that hate me.

It is uncomfortable for us, isn't it? To see what we are before God without Christ. That we are spectacular sinners. And there can be no hope even if we happen to be as decent as a more unshaken. The deck can somehow do anything for us if we see ourselves truly.

So we got the Jacob mirror to see ourselves in. Having reflected on all that he has done and once he worried about. What he looks like to the Canaanites and what they might do to him.

And how often were so worried about what we look like to others and what they might do to us. And not giving any thought at all. To what we look like to God. And what he might rightly do to us.

Now Israel's a lot worse than you thought half an hour ago, aren't they?

And you and I are a lot worse. Than we thought before we can work converted for sure. And we have found out the more we have grown. How bad we were and are.

Is a great comfort and two different ways. One it really testifies to the reliability of the book on my desk appear and in many of your laps and from which the printout and many of your booklets was taken. Because a man made religious book does not describe the origins of its church this way.

God is honest about his people. The brutal honesty of the Bible about Israel. And what they look like here what they look like in the wilderness. You think the gospels are flattering in their description of the disciples? Or the epistles flattering in their description of the churches. The Bible is brutally honest about us.

And it demands that you be brutally honest about yourself. Because it is wonderfully savingly honest. About God. That the holy God. Is not working out a plan of redemption in which he's saving decent people. But that he is working out a plan of redemption in which he is saving reprehensible hopeless sinners outside of Christ.

This is a point that he makes to them as he's about to bring them into the land actually in Deuteronomy, he's about to use them as a form of judgment on the Canaanites and what are you tempted to think if the Lord is using you to judge someone else?

Maybe you're tempted to think like Babylon. We see in Jeremiah and Ezekiel and other places Babylon understood that Yahweh was judging Israel and so they felt quite the liberty to do whatever they want. They felt even morally superior, But did God congratulate Babylon on what they did. No.

He judged them and he brought his wrath upon them. Never compare yourself to someone else and think that that gives you standing with God. And as they are coming into the land and God was going to use them to do this he reminds them that he has saved them and Deuteronomy chapter 7.

And he says you're just as sinful as they are when I bring you into their land do not make marriages with them verse three do not give your daughter to their son nor take their daughter for your son. And if you've got Genesis 34 in your origin story and you've spent a few generations in Egypt and you're on your way back into the land and you are about to interact with these people you'd have Genesis 34 on your mind, wouldn't you and what he says that in verse 3, you'd have that on your mind, wouldn't you?

And he warns what such inter marriage will do. You're turning their hearts and then he says verse 6 for you are a holy people to you. God Yahweh your God has chosen you to be a people for himself a special treasure above all the people's on the face of the earth what a marvelous salvation God gives those whom he brings to himself by binding himself in covenant who he brings to himself by Jesus Christ the sacrifice of that covenant Christ all of the worthiness Christ's sacrifice wiping out all of the, Unworthiness and when God tells us about the truth about who he is and who we are and yet whom he has made us to be to himself it's extraordinary you are a special treasure to me above all the peoples on the face of the earth.

And just as you're thinking a half an hour ago you you're you've realized now that you're a lot worse than you thought a half an hour ago, the more you realize that the more you realize the greatness of this grace and you ask the question or maybe you don't you're tempted to think that somehow this makes us better but listen to what he then tells them y'all they did not set his love on you nor choose you because you were more in number than any other people for you were the least of all the people's.

So why did he set his love up on you and choose you Deuteronomy 7:7 because Deuteronomy 7 verse 8, but because y'all who loves you. And because he would keep the oath which he swore. To your fathers. He didn't love you because of anything in you. He loved you because of what's in him?

He loved you because he loved you. And in that love he bound himself he promised himself even to those who were sinners even to those who deserve his wrath committing himself to wipe that wrath out at the cross of Jesus Christ. For everyone who would ever believe in him?

The point of the passage is not oh, I'm more enchanted didn't deserve what they got they actually did. The point is that Israel deserved far worse. If you're looking at the two of them and you're comparing them and and you say, Which one you come out saying Israel's way worse than check him here, aren't they?

And yet God saved them. Says the same about us. Romans chapter 9.

Verse 14. Well, we'll back up verse 13 as it is written. Jacob I have loved but he saw I've hated. What shall we say then? Is there unrighteousness with God? Certainly not. For He says to Moses, I will have mercy on whomever. I will have mercy and I will have compassion on whomever.

I will have compassion. We read Jacob. I love Denise. I have hated. And we because of our flesh we say can't believe he hated Esau. He is the holy and righteous God. It is just and right that he would hate and take vengeance upon all that is wicked. Next Lord is a morning will have the revelation chapter 19 forming the first portion of the worship service and we're going to see the saints in heaven praising the Lord for his justice and his judgment and his vengeance because it is right.

When you read Jacob I've loved and Esau. I've hated you it's I can't believe he hated. Esau said I can't believe he loved Jacob.

He had loved Jacob before Jacob was born. And he kept loving Jacob. After the incident in Genesis 34. Because he is so determined to fulfill his purpose of salvation. That he has given Jesus. To be the one who bears the sin. He says, look the thin is so big.

And God puts his son on the cross. He says in my son and his righteousness and his sacrifice are so much bigger.

And then you reach rightly. As you're on righteousness of God certainly not free says to Moses I will have mercy on whomever. I'll have mercy. I'll have compassion on whom ever. I will have compassion. So then it is not of him who wills nor of Him who runs but of God who shows mercy is give down to verse 22 what if God wanting to show his wrath and to make?

His power known God isn't embarrassed of those things. Those are perfections of His.

Endured with much long suffering vessels of wrath prepared for destruction so that he might make known the riches of his glory on the vessels of mercy which he had prepared beforehand for glory. You see the amazingness of our sinfulness. Is the backdrop against which we see the amazing gerness.

Yes, it's more amazingness. But now you have an extra neural pathway attached to how much more amazing. God's grace is even than our sin.

How does God save? By taking away not just the silly superficial reproach that the sons of Israel talked about in the uncircumcision and that Jacob was worried about and how the Canaanites would say see him. But by taking away the true and real and great reproach that we have before the holy and just God.

Because God took him who knew no sin. Who is God and man one divine person with a fully divine nature and a fully human nature. And why is that so important? Second Corinthians 5:21 because if you believe in Jesus Christ, then God has taken him who knew no sin and made him on the cross to be sin in your place if you believe in Jesus Christ, then the greatness of your sin as seen before God as explained to us in His Word has come upon Jesus.

Jesus got turned into that or that was put upon him attributed to him. He made him who knew no sin to be sin on the cross, so that what So that we might become the righteousness. Not just the righteousness that we needed not just the righteousness that Adam lost.

The righteousness of God himself. Because you do not only have the obedience and sacrifice of Jesus legally calculated to you. You get joined to him. And received in him. And his righteousness is the righteousness of God.

And that's how God saves in his such as we are. And he transforms us from darkness and to light and.

Maybe a little bit for the sake of time, but maybe a little more so that you'll attend the evening sermon lest next week. On how God takes those who are darkness and turns them into those you are light and then uses there being light to expose others who are darkness so that he can make more of them light that wonderful evangelistic transaction that takes place and the holy walking of believers Ephesians 5 verses 8 through 14.

So why does God save Israel because he loves and because he decided to and because he determined bound himself to how does God save sinners such as these by the sacrifice and righteousness of Jesus Christ? What does one of the things that he produces well, he takes them from looking like Genesis 34 Israel.

And he grows them in grace and conforms them to the image of Jesus so that we don't come away from this chapter saying well, I guess it's okay for me to be a daughter like Dina or I guess it's okay for me to be a brother or a neighbor like Simian and Levi or I guess it's okay for me to be a daddy like Jacob but we come away from this saying praise God that he saves daughters and brothers and neighbors and daddies like that.

And that he makes them more and more like his son. When we first fled to Christ and trusted in him we knew ourselves to be held deserving and we knew him to have endured that hell despite his righteousness well one of the things that we who have walked with him for some time have seen is something that we see in our passage this morning.

That we come off and up against places in his word we often come up against places in his word that have brought us to a clearer understanding and a deeper appreciation of how bad our sin was we were not done finding out how bad our sin was the day that we got converted.

We're really just getting started weren't we? But for the believer that extra clarity and deeper appreciation produces a godly sorrow that has multiple marvelous effects we become more impressed with Christ's righteousness and more impressed with and dependent upon his atonement for our sin. Become more amazed that he who began the work as we began the service confessing and praying and reading and singing that he who began the work is actually going to complete it.

That we who started out. Worse and worse and worse and worse and we thought and the worse that that gets the more amazing that it gets that he who has begun the work will perfect it and how precious is the guarantee of glorification to those who are in the middle of sanctification.

The guarantee that Jesus is going to finish that work. When we're often so frustrated and feel so filthy in the middle of the work. We become more grateful for the perfect godliness to which we'll be finally brought and we come to hate more. Whatever sin comes out of us.

Because it's against this God who has so loved us. And it's against the purposes of the display of his glory and that going out of his gospel. The gospel isn't good news for the decent. It's good news for the reprehensible. We asked. The introduction what kind of people does God save.

The answer has been fornicators murderers plunderers and slavers. Whiny selfish weaklings. Who think the only important thing in the world is what people are gonna think of them or do to them. You see God in his salvation, he takes those who are darkness and by the life and death and resurrection of Jesus.

It's those kinds of people that he makes into light. My mind, let's pray.

Our Lord how we thank you for your honesty about us? And we pray that your spirit would attend your word in our hearts and grant to ourselves to be honest about us. We thank you all the more for your honesty about yourself and we pray that your spirit would attend to your words.

And make us to realize with more clarity and depth of appreciation to lay hold of and be laid hold of by. The truth about yourself and your son our Lord Jesus our Savior in his name we ask it. Amen.